AN INFORMATION, CONCERNING The Present STATE OF THE *JEWISH NATION* IN *EUROPE* and *JUDEA*.

WHEREIN

The footsteps of Providence preparing a way for their Conversion to CHRIST, and for their *Deliverance* from *Captivity*, are discovered.

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To the Christian Reader.

Rue-hearted Christian (for we desire not that this information should come into the hands of any, but of such as thou art) we find it expedient to advertise thee of two things before thou enter upon the perusal of this discourse.

First, thou art intreated to take notice that this discourse is peculiarly intended for such as are sober-minded, and are acquainted with the Prophecies which concern the Jewish Nation.

Secondly, that since the printing of this discourse, before it was published, some more distinct informations have been sent unto us; and because they tend to clear and express more fully some matters, which happily would be doubtfully received; therefore we have made an Appendix of them for greater satisfaction; and have given them as they were sent hither in the Authors own words:

Farewell in the Lord Jesus, and pray for the Salvation of Israel *that it may come out of* Sion *shortly; and give the Lord no rest till he establish and till he make* Jerusalem *a praise in all the earth.* Amen.

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The present State of the *Jewish Nation* in *Europe* and *Iudea*. Wherein the footsteps of Providence preparing a way for their Conversion to Christ, and for their deliverance from Captivity, are discovered.

SUch as do believe the Promises, that God will be merciſull unto the house of *Israel*, becauſe *he ſtill loveth them for the Fathers ſake*, *and that his Gifts and Calling to them being without Repentance, he will beſtow mercy upon them through the Mercy which is ſhewed to us* Gentiles; and ſuch who also hope when that Mercy ſhall be ſhewed unto them, whereby all *Iſrael* ſhall be ſaved, that then their fulneſs and reception into Grace ſhall become to all the world abundant riches, yea as life from the dead: I ſay ſuch as believe and hope for theſe things, ought to

Rom. 11. 3. 29, 30, 31.

Ibid. 12. 25.

consider seriously what God is now doing towards the effecting of this great work, that is, what preparations are made at this time towards it; and what the way is by which he will bring them and us together, as one flock in one sheepfold, under Christ Jesus, that we and they by him may glorifie God together. This considering is necessary to fit us for the work of our Generation, that in our places we may become subservient to his Counsell and partake of the Comforts which from thence will redound unto his people; for such as mourn for *Jerusalem*, and expect that she shall be made the glory of the whole earth, *shall suck and be satisfied with the breasts of her Consolation, and shall milk out, and be delighted with the abundance of her Glory.*

Is.66.10,11.

To this effect we ought to observe these following Informations concerning their present State, whereby it is evident that God doth begin to appear for them by extraordinary Providences, partly in driving them by great afflictions to look up unto him, partly in moving them to consider the cause of those Afflictions to be the sin of their FORE-FATHERS, in neglecting the day of their salvation; partly in moving both Christians and Turks to have compassion upon them, and by this means opening a dore of hope unto them to find relief; and to us an occasion to impart through love unto them the mysteries of the Gospel: for this design is upon the heart of many of Gods servants, both here and elsewhere, who entertain some acquaintance with them, and endeavour to ratifie their Love unto them by works of Mercy, to make way for better Communication in due time, whereof the following Informations will give some account; that such as are willing to concur with others in Prayers for them, towards God, and in the effects of Charity, to gain them through kindness, to have an open ear in due time for us, may not be wanting to the opportunities which God doth offer to help the advancement of his Counsell, which will be a happiness to all those who are made willing to co-operate therein; and which for their own comfort they are hereby entreated to do.

First

First, Then it is to be observed that as the distress of Nations doth increase in the world, so the affliction and misery of the Jews; They being scatered among these Nations; must also needs be encreased; for they having no possessions which they are permitted or willing to own as their Inheritance among the Nations, and not being able to return to the Inheritance which they expect as a Nation in the Land of *Canaan*, there the land being theirs by Gods Promise, their Affliction and Calamity must needs be by so much greater then that of other Nations, by how much they are more unsetled then they: For when the Nations with whom they live, are so unsetled, that they can neither abide among them, nor retire to any other abode, this must needs be to them that time of trouble whereof *Daniel* speaks, which is said to be such *as never was since there was a Nation, even to this same time*; and because it is promised, that when their trouble shall come to this height, that then *Michael the great Prince shall stand up for them*: therefore we must conceive, that the time of their deliverance doth draw near: and the greater the distress and tronble of the Nations will be, the nearer will be their deliverance at hand: For Christ tells us, *That Jerusalem must be troden down of the Gentiles, till the times of the Gentiles be fulfilled.* Now the times of the Gentiles are to be fulfilled, *When after the signs in the Sun, Moon and Stars*, whereof many have been already, *there shall be such distress of Nations with such perplexity, as the sea and the waves roaring, that mens hearts shall fail them for fear, and for the looking after those things which are coming upon the earth, because the powers of heaven shall be shaken.* Which things we conceive are now actually begun; and when they end, the times of the Gentiles will be fulfilled, and then the *Shulamite will return*. This distress of the Nations is now begun in *Europe*, but is expected to end in *Asia* and in *Africa*, and shall be fulfilled when the Prophesie of *Isaiah* shall come to pass, mentioned. *Isa.* 19. 23, 24, 25. to the end. *When Israel shall be the third with Egypt and Assyria, that is, in Africa and Asia, even a blessing in the midst of the Land, whom the Lord of hosts shall bless, saying, blessed be Egypt my people, and Assyria the work*

Gen. 13, 15. 15. 18, 19, 20. 21, 26, 4. Deut. 1. 8, 34. 1. 2, 3, 4. Dan. 12, 1.

Luk. 21. 25, 26.

Can. 6. the end. 13.

of

of my hands, and Israel mine Inheritance. Seeing then it appears this will be the issue of the troubles now begun, and seeing our Saviour doth promise that for the *Elects sake the days of tribulation shall be shortened*, therefore we may conceive that it will not be long before they shall be restored, and with them the Nations be quieted; for this cause taking more particular notice of their present condition, to observe how Providence doth fit them for their deliverance, and prepare a way to bring to pass, we shall consider, first, in what state they are now at *Jerusalem*, where their deliverance will be wrought, and first begun, according to that of *Micah* 4. 8. *O Tower of the flock, the strong hold of the daughter of Sion, unto thee shall it come, even the first dominion; the Kingdom shall come to the daughter of Jerusalem.* Secondly, How the way is a preparing to bring their deliverance to pass.

Dan. 12. 12.

1.

2.

Concerning the first, viz. Their Distress.

THE State of the *Jews* at *Jerusalem* of late was such, that they could not live and subsist there, without some yearly supply and contribution from their Brethren abroad, because the place doth yield them little or no trading, whereby to maintain themselves; but their love to the place doth oblige them to remain there, although with great poverty and want; And their Brethren abroad among the Nations, have been willing to uphold them there at *Jerusalem*, that the place should not be left destitute of some considerable number of their Nation, to keep as it were possession, or at least a footing in it, and to shew their hopes, till a full restauration comes. Therefore the *Jews* of *Poland*, of *Lithuania*, of *Prussia* and *Russia*, where great multitudes of that Nation were scattered, were wont in former time to send to the *Governor Jews* dwelling at *Jerusalem*, yearly about 30000 imperials Dollars, which will amount, if we mistake not, to 6562 pounds sterling or thereabouts yearly; by which means they subsisted in some tolerable manner, and paid to the grand Signior of their rents, but since

since the desolation, brought by war upon *Poland*, and the other parts, whence that supply was sent unto them, they have been in great extremity of want; insomuch that in the year one thousand six hundred fifty five, four hundred of their widdows were famished to death, and the taxes laid upon them by the Turks, being rigorously exacted, they were haled into prison, their Synagogues were shut up, their Rabbi's and Elders beaten and cruelly used. So that to find relief, because none came from *Poland*, *Lithuania*, and other parts of *Europe*, by the late war, and none could be had in those parts from their own, by reason of the general Pressures, which the Turks without Mercy laid upon them all, they send two of their chief Rabbi's to their Brethren in *Europe*, to acquaint them with their state, and to desire some help from them. The chief of the Rabbi's was called *Nathan Saphira*, son to the high Lord, *Ruben David Tavel*, a man of great learning, and skill in their *Cabala*, and of a very pious, holy and humble disposition, who comming with his companion from *Jerusalem* upon this errand and finding at *Amsterdam* little relief from the *Portugal Jews*, became accidentally acquainted with some of our Christian friends, who pitied their Condition, and were of their own accord moved to procure some relief unto them among their other Christian friends; and the whole sum which they then received from the Dutch Jews in *Europe*, amounted to six thousand Rix-dollars, which we conceive to be about one thousand three hundred thirteen pounds, five shillings; and the Contributions which the Christians in *Holland* gave them, amounted to three hundred ninety Ducats, which if we mistake not, is one hundred seventy five pounds ten shillings. With this money they went away, and it availed them only to discharge the Interest of their capital debts, and to make some presents to their great ones, that further time might be granted unto them, and the three hundred ninety Ducats relieved some of their private wants. This relief was made over unto them in the year one thousand six hundred fifty six, and having received it, they have written a letter of Acknowledgment and Thanks, dated at *Jerusalem* the 22 of April, 1657. wherein the

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Continuance of their lamentable condition is represented to be this; that for the payment of the capital debt, which in two years space they have bound themselves over unto the *Basse*, who rules over *Jerusalem*, and engaged their Lives, Court, School, Wives and Children to him, and in the mean time they hunger and thirst, and go from house to house for a bit of bread, unto their *Italian* and *Portugal* Brethren that dwell at *Jerusalem*, who are in little better case then these German Jews, because the *Italians* and *Portugals* from abroad, help them with something; nor durst they go to any other to beg; besides their own Nation; or their Proselytes; which was a great aggravation of their distress; when their own either cannot, or will not assist them, as in the case of *Rabbi Nathan Saphira* it fell out; for the *Portugal Jews* at *Amsterdam*, not so assisting him; because they alledged that the *Portugal* and *Spanish Jews* at *Jerusalem*, at *Hebron* and *Zephit* and other places in *Judea*, did depend upon them, and were supplyed by them; yet nevertheless, having heard, that the Christians had assisted *Rabbi Nathan* and his Companion with a Contribution, and suspecting that they had made their application to crave that assistance from the Christians, they were intending to have disgraced him in their Synagogues, till they were otherwise informed, and having understood that the supply came not by any application of the Rabbi to the Christians; but by the free offering of the Christians to help him without his craving of it, which could not be taken ill, if the Rabbi only received what was freely offered, they did acquiesce: this is to be noted to shew the greatness of their strait; when by the Principles of their Religion, they were bound up from seeking any relief; but only from their own people, although no relief could be had by any of them; so that they were obliged rather to starve, then to crave help from strangers, either Christians, Mahometans, or Heathens; when they were in want, although now of late they of *Jerusalem* have desired relief of such as pity them, although they be Christians: This was a hard case, and therefore required the greater Compassion; but yet the more hard, because so few were inclined to have compassion upon them. From all

which

which it is to be concluded, that as their Case is more or then ordinary, so their deliverance must come by a way which is extraordinary: for all other Nations, when they are distressed by any enemy, they have some Neighbour people to flie to as friends, but these have none at all; therefore they must look up to God alone for their deliverance.

Concerning the second, viz. *The preparing of a way for their Deliverance.*

BY their deliverance we understand, first, The enlightning of their mind, to acknowledge the true *Messiah*, Jesus Christ. Secondly, Their freedom from the distress wherein they are by being kept out of the Land of their Inheritance. And when even God shall remove, either their Ignorance, or their Captivity, their whole deliverance both spiritual and bodily will be wrought; because the one will follow upon the other. Now we find some clear preparations begun to be set a foot for both these parts of their Deliverance.

First, Toward their bodily deliverance from their Captivity and Dispersion. We conceive that the distress of Nations, which is coming upon the whole face of the earth, is a manifest preparation; and that two ways: partly by driving them out from among the Nations, where they cannot abide any longer, and forcing them to draw closer together for their mutual relief: partly by awakening in them more earnest desires and thoughts of the Promise, that they shall return unto their own Inheritance: by which means, as soon as they shall perceive the *Waters of the great River* Euphrates *dry'd up*, they will be moved to resolve upon a march unto their own land from all quarters, and in *Egypt* and *Assyria* is expected will be their Rendevous in two bodies: as it is said in *Can. 6. 13.* You will see in the *Shulamite* at her return *the company of two Armies*. The distress then of the Nations driving them to these two places, is a preparative for their return.

Rev. 16. Isa. 19. 18, &c.

Another preparation of the way for their return, is that God doth still appear for them in the Extremity of their miseries, when they can find no help from men; and that in this great Calamity, wherein they now are, there is yet a door of hope left open unto them; whereby Providence doth support them in it, that they should not utterly perish, whence we must gather, that although God will have them to be *cast down*; yet he will not suffer them to be destroyed; and although he will have them perplexed, yet he will not suffer them to despair, of which things there are clear Instances to be given, lately fallen out, which ought to be observed.

First, That God did appear for them in their utmost extremity, when no help could be obtained, or expected from men: an instance hereof is this: that about the year 1633 when there was for a long time no rain fallen upon *Jerusalem*, and the land about it, so that they were all in great extremity, both Jews and Turks, and like to perish; the Turks having for a season humbled themselves, and prayed unto God after their manner for rain; and receiving no answer from heaven, they did conceive that God was angry with them, because the Jews were suffered to live among them; therefore in great rage with drawn swords they went to the Jews, and threatned them, that if within three days they did not obtain Rain from heaven, they should all be put to death. Whereupon the Jews having appointed a solem fast, and the third day being all assembled at a place, which they call the *Sepulcher* of *Zachary*, they prayed till noon, and after noon the clouds gathered, and with thunder they poured such a flood of rain, that all the Cisterns were filled and did run over: by which means they were saved from death, and it was made manifest that the Lord did own them, and accepted of their prayers, when none but he could help them.

Secondly, Another instance is in this their present Calamity; for when in the year one thousane six hundred fifty five, they were in such want, that some hundred of their widdows dyed by famine; and that they could expect no relief from any of their own Nations in *Judea*; & having sent into *Europe* to those of their Nation, these also supplyed them no more but for

to

the interest of their debt: so that all help from men seemed to fail them; it pleased God so to order it, that without any application of theirs unto Christians, some pious and charitable souls, were moved of their one accord to reflect upon their condition, and without their knowledge to make a considerable Collection for them, which did amount to some ease of their distress; although not to a total relief: and since that time God hath also moved the new Turkish *Bassa* to shew some kindness unto them; for after his arrival at *Jerusalem* he satisfied all their Creditors with his own goods and wares, and made an agreement with the Jews, favorably using them; that in stead of fifteen thousand Rix-dollars, they should pay him only seven thousand, and that on two years term without any interest. Yet with this hard Condition, that if the agreement was not then performed, they must all become his slaves, and that he should do with them what he would: So that it is apparent, that although the Lord suffers them to come to great, and (in all humane appearance) invincible straits, yet he doth not suffer them to be swallowed up by the same, but sheweth still some issue; so that there is a door of hope yet open for them to escape; which in the language of Providence doth signifie thus much, That the Lord doth not utterly cast them off, but hath still Mercy in store for them, till they be fitted for a full deliverance: for all these tryals in the way of Providence and Mercy, tend to nothing else but to bring them to a sense of their sins, that they may be cleansed from the same by repentance, and brought to the knowledge of Jesus Christ, to receive by faith the pardon thereof for his sake; whereunto we Christians should set our selves to become instrumental towards them; for now being thus humbled, and finding our love and compassion not shut up against them in their misery, their ear may be open to us to hearken without prejudice unto the Truth of our Faith and Hope.

BUT besides all these Tokens of Favour, whereof we have particular Assurance, which we look upon as manifest preparatives for their restitution, there is one thing more to be mentioned, whereunto we may give so much credit as is due to a vulgar rumor, and that is this. That whereas the land of *Canaan* heretofore was exceeding barren, and more unfruitfull then any of the other neighbour Countries; it is now reported to be become within the space of five or six years exceeding fruitfull, yielding ten times the encrease of that which formerly it did yield: and if this report be true which we cannot certainly affirm, but only give it as a report come from some of the Inhabitants: then we may make this certain conjecture upon it, that God is not only fitting them to return unto their ownLand by the forenamed Tryals, but he is fitting also their land to receive them: for even as for the sins of a people God turns the fruitfull land into barrenness, *Psal.* 107. 34. So when he is reconciled unto a people, he doth promise that he will cause the Heavens and the earth, and the fruits of the ground to answer the desires of his people, *Hos.* 2. 21, 22. And if now this begins to fall out in the land of *Canaan* after so long a Barrenness, we may truly conceive, that he is fitting it for more Inhabitants then formerly it could entertain; and that he is about to make good the Prophesie of *Moses*, *Deut.* 32. 43. *Rejoyce ye Nations with his People, for he will avenge the blood of his servants, and will render vengeance to his Adversaries, and will be mercifull to his land and to his people*: and that, as he brought not *Adam* into the world, till all the creatures were fitted for his entertainment; so he will not bring his people into their land, till it be fitted to give them a livelihood, when they shall return unto it.

These Acts of Providence towards them in respect of their whole Nation, and more especially in respect of *Jerusalem*, which *is the Tower of the flock, and the strong hold of the daughter of Sion*, we look upon as preparatives only at a distance to give a general prospect a far off, concerning Gods purpose

Mic. 4. 8.
Rom. 11. 8.

pose, to shew that they are not utterly cast away out of his Remembrance; but that having still a design to do them good, for their Fathers sake, he will fit them thereby for a further deliverance from their ignorance and spiritual Captivity; concerning the removal of which, we find also some remarkable preparatives wrought among them: because it is apparent by some passages of the converse of some of our friends with their chief *Rabbi Nathan Saphira*, that the sense which their more understanding Rabbi's have of the *Messiah*, is not so far distant from the Principles of Christianity as we ordinarily have imagined, and that the frame of their Spirits, at this time is made more susceptible of the Truth of the Gospel, then at any time heretofore. And to make out this we shall insert some Extracts out of a friends letter to *J. D.* dated in April one thousand six hundred fifty seven, whereby the sincerity of *Rabbi Nathan*, and his understanding in holy Mysteries will be evidenced. Mr. *P. Serrarius* then writes thus.

WHen on a certain time we were speaking together concerning the Messiah, *and I was alledging the History of the Patriarch* Joseph, *how he was sold by his brethren, and the rest of that Histeria, till he was manifested unto them, when as they imagine nothing less then that he was alive, one of the Jews at* Amsterdam *who stood by, said instantly*, I know what you mean, as if you would make us believe, that your Christ were yet alive. But *Rabbi Nathan* reproving his rashness, said to him, Do not say so, Let come whoever will come, our prayers and wishes are to this effect simply, That God would be pleased to reveal him. *Whereunto When we had replied, Except Christ reveal himself, we desire not that you should believe us: but if he as another* Joseph, *who is long ago supposed to be dead, should again shew himself alive unto you; surely you would no less then your Fore-fathers, believe your own eyes; they both gave their assent hereunto. Then it was asked of* Nathan, *what he understood by the place of* Isaiah 53. 4, 5. *He hath born our griefs and carried our sorrows, and he was*

wounded

wounded for our transgressions, he was bruised for our iniquities; the chastisements of our Peace was upon him, and with his stripes we are healed, &c. The Question was of whom the prophet did speak there; He answered plainly, That he spoke of the Messiah; *and when we did wonder at the Answer, and had replied, that commonly that place of Scripture was otherwise understood by the Jews:* He said, That by the *Cabala* it was most evident, that the place could not be understood of any other; and to prove this, he did alledge the words of the foregoing Chapter, 52. 13. הנה ישכיל עבדי ירום ונשא וגבה מאד Behold my servant shall deal prudently, he shall be exalted, and extolled, and be very high מאד; in which word he said, That the undoubted tokens of this Mysterie was contained; for by the letter מ was meant *Moses*, by א *Adam*, and by ד *David*: and that of this servant of God three things were fore-told and declared, which have all the same meaning and might have been expressed by one word of exaltation, if the holy Ghost had not had a respect to these three members of the Comparison; namely, That this servant of God was to be exalted above *Moses*, extolled above *Adam*, and made higher then *David*.

Above *Moses*, because he will give a Law, which shall be exalted above the Law of *Moses*.

Above *Adam*, because he shall be Head of a Creation which shall be extolled above that which was in *Adam*.

Above *David*, because he shall be a King higher and mightier then *David*.

And of none can these things be said, but only of the *Messiah*; whence he did conclude, that the following words of ch. 52. and 53. must be understood only of the *Messiah*. *When then we inquired how he would interpret the foregoing words of the* 53. *chap.* concerning the *Messiah*: He answered that the Spirit of the Messiah had a being before *Adam*; and as soon as *Adam* fell under the Condemnation of Death and a curse, he was moved with a most inward Compassion, and coming down from Heaven, he took the whole weight of that condemnation, which neither *Adam* nor the whole generation of man-

These Cabalistical Notions, though to us they are no ground of Interpretation of Scripture; yet if to them they bring forth true Gospel conclusions, we have no cause to except against their using of them.

mankind could have born upon himselfe, which he still bears; that unto miserable mankind time and space may be given to repent and be reconciled with God, that if he make good use thereof he may be freed from Condemnation, and be admitted again to Gods favour; but if not, it will come to pass, that the Messiah will withdraw his shoulders from under that Burden, and leave to every impenitent and obstinate sinner his own burden to bear it for himself; and in the mean time, whiles this time of Repentance and Reconciliation lasts, he it is who since the fall of *Adam* hath born our sicknesses, and carried our sorrows, who for our transgressions and iniquities was bruised, and upon whom the chastisment of our Peace was laid; which if the Spirit of the Messiah had not been pleased to do, the sicknesses and pains of our sins had long ago consumed us, our transgressions and iniquities would have bruised us, and no hope of Peace or Salvation would ever have appeared unto us.

When I heard these things, my bowels were inwardly stirred within me, and it seemed to me, that I did not hear a Jew, but a Christian, and a Christian of no mean understanding, who did relish the things of the Spirit, and was admitted to the inward mysteries of our Religion. Another time when we were together at a meeting with some friends privately, where we use to read some parcell of the Scripture, he came unexpected among us, and we thought good to read Christs Sermon upon the Mount, in Matthew 5.6,7. *And while we did read the Dutch* translation, *we gave him the Hebrew translation of* Munster *to look into, telling him that this was the Law of our Christ; that he should read it, and thereby us know what he did judge thereof: this he did, and when he had read all, with a great deal of ingenuity, he made an acknowledgment* that therein the ground and fountain of all Wisdom was contained, and that whosoever should keep those Commandments would be more just then he, or his people, and he took notice of some things which he thought

were taken out of the most pure and antient *Rabbins*; *and when at that meeting we had, not Without Tears, and much humble Contrition of mind, made prayers for the Jews as well as for our selves, that God would blot out our sins and theirs, and remember his Mercy, and restore the holy Spirit which they had lost, &c. These things seemed very much to move him, and he made no doubt to affirm openly*, that if there were but ten men at *Jerusalem*, who should thus with one heart pray for the coming of the Messiah, that without all doubt he would suddenly come; *And being asked, how he did understand the place of* Malachy 3.1. *Behold I will send my Messenger, and he shall prepare the way for me, and the Lord whom ye seek shall suddenly come to his Temple, &c.* He said by the Messenger *Elias* was meant, and by the Lord was meant the *Messiah*, who should come and shew himself to be seen at the Temple, not of ours, that is, of mans building, but in his own Temple, which he hath built in the heavens, and which he will let down from Heaven to the earth: and when I asked him, *Whether the Jews alone were to be admitted into that Temple?* He answered No; but that his Temple was ordained for all the people of the Gentiles, who ever shall fear God in sincerity. *And once when we were speaking of the Promises made unto* Abraham, He observed that God promised to cast out ten Nations out of the land of *Canaan* for his sake, and would give their possessions to his Posterity, but that since the days of *Joshua*, no more but seven Nations have been cast out, *viz.* The *Hittites*, the *Perizzites*, the *Rephaims*, the *Amorites*, the *Canaanites*, the *Gergasites* and the *Jebusites*: the three first, viz. The *Kenites*, the *Kenezites* and the *Kedemonites* are reserved for the times of the Messiah; which he would have to answer the ten *Sephiroth*, whereof the seven last are called by the Cabalists simply, היכלות that is, Palaces; but the three first taken together as one are called היכל קדש קדשים that is, the Temple of the Holy of Holies.

Gen. 15. 19, 20.

Whence I by my self drew this clear Argument for the Reign of Christ on earth: If the Promise made to Abraham *concerning the Land of* Canaan *is not yet fulfilled, then it must be fulfilled.*

lech: But it is evident that it is not yet fulfilled. First; those three former Nations were never yet subdued. Secondly. Because the three Nations yet to be subdued will constitute the Temple which shall be called the holy of holies, whereas the subduing of the seven which Joshuah *conquered, did only constitute some Palaces or courts, which might be polluted and indeed were polluted, overthrown and trodden under foot.*

When at a time he did sup with us, and saw us praying with our hands joined and lifted up unto Heaven; he asked us why we did pray with that gesture: It was answered, that it was of old the custom so to pray, derived from Moses, *who in the mount prayed against* Amaleck *with his hands lifted up unto heaven; whereunto the Rabbi said,* No doubt whosoever can lift up pure hands with *Moses* unto heaven, he will be heard of God as *Moses* was; but it is to be understood, that then both hands are purely lifted up unto heaven, and the ten fingers erected on high, when one directly is settled towards God, with the whole strength of his soul, and hath a good conscience toward Gods ten Commandments, and that the purity and sincerity of the whole man doth require, that every one should be inwardly so composed, as his body is outwardly constitued; therefore seeing they of his Nation were not conscious to themselves of such a frame of spirit, they durst not lift up both their hands unto heaven, but they keep them in their bosom, taking hold of the left hand by the right, because the right hand doth signifie Mercy, and the left Gods Justice; and by that gesture they petition: that God by his Mercy would restrain his Justice, that it may not break out upon them miserable sinners, to consume them, but would first prepare and form them unto all that is good. I could relate many other things of this kind, which shew a truly devout and humble mind: one thing I shall yet add; When it was askt of him, Whether he was not afraid of his life, chiefly he being a Jew, a people above all other Nations hated of all, through which he was to go? he did answer, If I look upon my self, I see my self altogether unworthy of any mercy at Gods hands, or that

He speaks here like a legal Jew, *Rom.* 10. 2,3.

he should admit of my prayers; but that which gives me some Confidence of life, are the calamities and extream Straits of the poor at *Jerusalem*, and the merits of the Fore-fathers, and their Faith in God. I believe that their prayers will be of weight towards the Father of the needy. *Here you may see in a Spirit of Humility Faith, and in faith an humble and self denying Spirit. What do you think? Is it to be believed that Christ is far distant from a soul thus constituted? or that any such thing can be formed without Christ in a man? for my own part, I confess I think I see Christ in his Spirit; and I cannot but love him, and those that are like him, of which he saith many are at* Jerusalem: *for I esteem them the true brethren of him, that is, our* Christ, *and their* Joseph, *&c.*

Thus far *Peter Serearius.*

From

FRom whence we may gather this Conclusion, that it is apparent, the Lord by humbling theirSpirits, and moving them to look up unto him for the accomplishment of his Promises, and letting them see, that the Mysteries of divine Wisdom, and the ways of Righteousness are revealed more clearly to us by Jesus of *Nazareth* in the Gospel, then ever they were to them by their Rabbi's, and that there is no inconsistency, but rather a Consonancy with the Promise, that Jesus shall be revealed to them as *Joseph* was once to his Brethren, and by bringing the chief of them to be acquainted with such Christians as freely love them for Christs sake, and willingly help them in their straits, and give them cause to consider the Truth of the Gospel without prejudice; I say from all these Circumstances we may gather this Conclusion, that the Lord doth prepare a way for them to be converted unto Christianity; which is yet more evident by some other Circumstances, wherewith some of us are acquainted. Namely, that some of those afflicted Jews at *Jerusalem* begin now to confess, *That their Fore-fathers did wickedly in putting* Jesus *of* Nazareth *to death, and that he was a just man, and that the Spirit of the Messiah was in him, and that for putting him and others to death, they ought to repent, seeing they cannot attribute this great wrath which is gone forth against them to any other cause so remarkable as to this sin.* Now if these Confessions begin to be made among some of the chief of them, as some of us know that they are; it is a clear token, that God is preparing and fitting them for Mercy by the acknowledgement of their sin, and repentance for putting Christ to death: and if once their hearts begin to be moved with remorse for this sin, no doubt they will obtain pardon. We are also certainly informed that the New Testament in Hebrew of the translation of *Munster*, being far different from the Hebrew phrase, which is used in Scripture, is taken along to be brought to *Judea*, that it may be put in Scripture phrase, and so sent back again to *Amsterdam* to be printed; and if once they begin to read

the new Testament; as a true History in their own Hebrew Dialect, there can be no greater preparation for their conversion then this will be; and we know that God is now setting this very thing a foot among them. Whence we may conclude that he is fitting them for Mercy by the means of their approaching to the knowledge of Jesus Christ, and nothing will approach them so effectually to that knowledge, next unto the Spirit of Grace and Supplication to be poured out upon them, as first, The Communication of the New Testament in their Tongue by some of their own Rabbi's unto them. 2. as the Unity of Christians holding forth unto them with one consent the main substance of Christianity; which brings Salvation unto all. And 3. as the opening unto them the Bowels of our Charity in these opportunities of their distress and perplexty, that they may find some relief by these three means: All which God is now setting a work toward them: the work may be carried on with success, till the Lord come into his Temple. In expectation whereof, all whose hearts are touched with compassion to them in their bleeding condition, and have longing desires for their deliverance, are exhorted to testifie the same by their prayers, and by the opening of their heart and hand liberally towards them. And how blessed shall they be that shall have a hand in helping to make *Jerusalem* a Glory in the whole Earth!

Psal.

Psal. 122. 6.

PRay for the Peace of Jerusalem, *they shall prosper that love thee.*

Psal. 41. 1, 2.

Blessed is he that considereth the poor; the Lord will deliver him in the time of trouble; the Lord will preserve him and keep him alive, and he shall be blessed upon the Earth, and thou wilt not deliver him unto the will of his Enemies.

2 Cor. 8. 9.

You know the Grace of our Lord Iesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.

2 Cor. 9. 6, 7.

He which soweth sparingly, shall reap sparingly: and he which soweth bountifully shall reap bountifully: Every man as he purposeth in his heart, not grudingly, or of necessity: for God loveth a cheerfull Giver.

FINIS.

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